

A B R I E F E
T R E A T I S E
I N W H I C H,

Is made playne, that Catholikes liuing and
dying in their Profession, may be sau'd,
by the Judgment of the most Famous and
Learned Protestants that euer were.

*Agaynst a Minister [N. E.] who in his Epistle ex-
hortetb an Honourable Person, to forsake her
ancient Catholike Roman Religion, & to become
one of his new-found-out Protestant Congre-
gation.*



*Deus. 32. Vers. 31.
Et Inimici nostri sunt Iudices.
Our Enemies also are Judges.*

Permissu Superiorum. M. DC. XXIII.



THE PREFACE,

Contayning certaine Considerations, as
well for better understanding the drift
of this Treatise, as for auoyding all
cauills, and answearing such Obiections
as might be made against this Grand
Protestant Iury.

EOR the better vnderstanding
of what we are about to han-
dle in this Treatise; we must
obserue first, that the maine
drift, and scope therof, is to shew how it
is farre better, and more secure to liue &
dye a Catholike in the Romaine Church,
then a Protestant in what Congregation
soever: not only because one of them doth
condemne the other for Scismatickes, and
Heretikes asvncapable of saluatiō; but also
because Catholickes doe neuer affirme
that Protestants living and dying Prote-
stans may be laued: not for want of chari-

The Zwingians are
so benyred (say the
Lutherans) with the
Anabaptists Nesto-
rians & Turkes. And
againe. The Zwingli-
ans call the Lutherans
Eutichians, and over-
throwers of many ar-
ticles of faith. Iezleg
de Diuurnit. Bell.
Euchas pag. 78.

Stancarus. All the
Churches which those
men call Reformed by
the Gbospell and the
Sonne of God, & hold
the faish of Geneva &
Zuricke, concerning
Christ, are Ariāstmy-
ther cā this be denye,

which I haue aboue de-
monstrated. So he, de

Trinit. c. 8.

Sturmius. By these hatefull dissentions & peruerse opinions, the foundatiōs of our
Religion are overthrowne, the chiefest articles are called in question, many heresies
are brought into the Church of Christ, and the high Way to Mahometisme &
Atheisme is apparently prepared. Agayne. The Lutherans (saith he) do hold the
Protestants Caluinian Churches of England, France, Flander's and Scotland for hereti-
call, & their Martyrs for martyrs of the diuell. De ratione Concord. incund.
ib. p. 2. & 24.

ty in Catholickes (as some doe cauill seing they desire nothing more thē the saluation of all, but for want of true faith in Protestants, without the which it is impossible to please God: whereas Protestāts doe not deny, that comfort to any vertuons Romaine Catholike: so that for the saluatiō of Catholickes, we haue not only the beliefs of Catholickes themselves, but also the iudgement of most Famous and Learned Protestants, who teach the same, eyther expressly, or at least in such tearmes, as with the help of their owne brethrē with whom they are sayd to agree, at least in all

For that breach (saith
D. Whyte amog vs
Protestants) oþly sou-
þereth some particular
mē in matters not cō-
cerning f. ych. In the
way. pag. 139.

Rogers in his Preface to the booke of Articles.

Willet Antilog pag.

D Georg Abbot a-
gainst Hill. p. 101. 102.
D. D.

D. Doue, In matters
of religio we all agree.
Persual p. 31. And if
they do not agree in
on faith how ca they
be the true Church
which is but one, &
hath only one Lord,
one Faith, one Bap-
tisme? Ephel. 4.

Cantic. 6.8. *My
doue is one, Symbo-
lum Constant: One
boly, Catbulyke, and*

Apostolical Church.
Cal. 1. 4 inst. c. 1. n. 7.
See Suarez disp. de
Ecc. Sect. 4. 5. 6. 1. de
fide, spe &c.

with the help of their owne brether with whom they are sayd to agree, at least in all materiall points, may sufficienly be proued ; and in this sense are to be vnderstood the verdicts of all those which may seeme not to be so full , and sufficient as the other in this Grand Protestant Iury . As for example, *Zanc'ius* and other Protestants affirme that the Roman Church, as yet is the Church of God . Here in expresse words is not auerred, that those who live , and die well in this church may be saued, which nevertheless according to the common do-

ctrine of Catholikes doth plainly enough imply the possibility of saluatiō to all those who are members of such a Church. For if they cannot be saved in the Church of God, which is *but one*, where els should they seeke for theyr salvation? Or if they can-
not

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not but be damned in the Church of God, m. Cartright, I doubt
how doth such an assembly deserue to be
stiled the Church of God, and not rather
the Synagogue of Sathan? But if *Zanchius* or
any other call, the Church of Rome the
Church of God, although it haue some
damnable errores, which hinder the profes-
sors therof from their saluation; I hope by
clearing those imagined errores from being
any such barres, out of *Zanchius* his owne
learned brethren, euery one may inferre,
that *Zanchius* with the help of his brethren
Protestants, affoardeth saluation to all Ca-
tholickes, liuing well, and dying in the
Church of Rome. The helps which we haue
out of learned Protestants be these: To wit
that neyther the beliefe of free will, prayer
to sainrs, the reall presence, trālubstātiō,
receauing vnder one or both kinds, wor-
shipping of Images, the Popes supremacy,
and the monarchy of the B. of Rome, sa-
tisfaction, merit of good workes, priuate
Masse, leauē Sacramēts, or any such taught
by the Roman Church, doe hinder any
from being capable of their saluation: not
only because they were all believed of the
holy Fathers, who notwithstanding the

M. Sparke, discou-
sing of the honoring
of Saints Reliques &
prayer for the dead,
faith, *VVe* are not so
basty to pronounce sen-
tence of condemna-
tion of any for such
errors.

Acontius, cōcerning
the Reall presences
Both those that deny
it, and those that doe
hold it, are in the way
of Saluation.

Cōcerning Transub-
stantiatiō D. Luther
writeth thus: Bread
& wyne are not in the
Sacramēt of the Aut-
tor, but the shewes or
accidents of bread and
wyne: for the bread is
changed into the true
and naturall body of
Christ, & the wyne in-
to the true and natu-
rall bloud of Christ.
Serm. de Euch. Con-
cerninge receauing
vnder one or both

* 2 belief
Kinds, there is no commandment, saith D. Luther. Concerning the Popes
Supremacy, about it (saith D. Luther) he is to be borne with all. Melancton
teacheth, how his Monarchy is profitable. Concerning Satisfaction. It was an
error in the holy Fathers (saith D. Whitaker) yet notwithstanding they were
good

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good men and holy Fathers. Did not John Hussethae Worthy Champion of Christ
(saith M. Francis Johnson) & other martyrs of foreymes, beare & say Mass
even to their dying day &c. Did not also diuorse of them acknowledge, some the
Popes calling and Supremacy, some 7. Sacraments, some curicular Confession
And Benedict Morgenstern. These things were pardonable in the Godly who
held the Pope to be the Vicar of Christ, and head of the Church, the Papacy for
the Church, Saintes for mediators, and the Mass for the Supper of the Lord.
See the Protest. Apol. pag. 471. & 684.

You may finde aboue belief of them haue been reputed alwayes
three score pointes of Catholike Do- Saints ; but because diuers famous learned
& erine, taught by le- Protestants, brethren to all these Iury-men,
arned Protestants, through all the sea- uenth Section.

teach the same expressly : whose names
you may read in the margent, and what
they say more largely in the Protestants
Apology pag. 471. 684. &c. Which being
applyed to what want soever occurreth in
the verdicts of any named in the Iury,
will make it cleare, that no such can be any
impediment wherefore the same verdict
ought not to passe, as currant and good.
And therfore whē either *Zanchius, Mornay,*
Serauia, or any other of these Iurers doe
accuse the Church of Rome of Adultery,
committing Idolatry, bringing vp children
to the diuell, or of any such villanyes con-
trary to the true faith, for belieuing any of
these points now rehearsed ; we must tell
them in plaine words, that these be noe
such letts as they imagine, but rather their
owne false and forged crimes, meere vn-
truthes, and calumniations put vpon the
Church of Rome to make her odious to the
commō people, or for some other base end :

Seing

being their owne brethren confess against them, saying, that the beliefe of these cano^t eyther hinder their sanctity, or debarre any Catholike from obtayning their chiefest good, and euerlasting saluation; which if they had iudged to be Heresies, Idolatries, and such like abominations, it may be presumed they would neuer teach.

2. Againe, we must obserue with M. Calu. l. 4. c. 1. n. 17. Caluin, that there hath been no tyme since the creation of the world, wherin the Lord hath not had his Church, and that there shalbe also no tyme to the very end of the world wherin he shall not have it. But now as for the Church of Rome it is certaine that it did continue the true visible Church frō Christ vntil the tyme of Constantine, as M. Caluin hereafter auoucheth: and that from Constantine vntill the tyme of Luther it neuer was interrupted is witnes M. Napier, who saith, that from the yeare 316. God withdrew his visible Church frō the open assemblies, to the bars of particular godly men, during the space of 1260. yeares. The Pope and his Clearey having possessed the outward visible Church of Christians even 1260. years, the true Church abyding so long latens & inuisible: out of which we inferre that all whosoeuer haue been saued since Christ's Church was erected, and sufficiently diuulg'd, haue beene saued in the Roman Church: and whosoeuer haue dyed as

M. Napier vpon the
Reuelations. page
145. 162. 163. 192. 237.

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members cut off from her , or out of her,
could neuer attaine to the hopefull pro-
Calu. 1. c. 1. d. 4.
D. Whitaker. Out miles of their chiefest good; but miscar-
of the Church there is ryng of their saluation could not auoide to
no other seate, but the be damned .For what M. *Caluin* deliuereith
seate of error & pelli-
tence, and euerlasting speaking of the vibile Church is most true,
destruction.

Milius. If *Luther* had that there was neuer any other visible
bad orthodoxall fore-
runners, there had byn Church of God, which hath cōtinued since
no need of a *Lutheran* Christ's tyme, but the Church of Rome,
reformatio. In Expli- with her adherents, the Protestants them-
cat. Confess. Aug. art. 17. selues confess. For although some fondly i-

Luther saith, we dare magine, that they had a Church ; yet nei-
boast that Christ was ther *Luther* nor *Caluin*, nor any other could
first published by vs . ever point any such out, which was appa-
Epist. ad Argent. M. Iewell, *Luther* & rent or visible to the eye of men. For who
Zwinglius Were ap- can truly name any one Lutheran before
pointed of God to kin- dle againe the light *Martin Luther*, or any one Caluinist be-
which you had que- fore *John Caluin*? Verily none: and much
ched. Defens. Apol. lesse a continuall, and never-interrupted
part. 1 c. 7. diuis. 3. succession of Lutherans, or Caluinists since
pag. 56.

Pareus. In Constanti. Christ's tyme , who were not as inuisible to
nes time the Church the world, and as vnknowne as euer were
begun to waxe sick to death, not withstanding those who are as yet vnborne. A most
the Catholike Church foolish thing then it is , yea and most ridi-
remained. But wherefor? culous to auow that indeed there were such
In the desert, as in the World , withdrawne from the eyes of men . a company of zealous Protestants, as some
lib. 4. de gratia & a thousand yeares they were all latent and
lib. arb. inuisible: which not only is impious , and

con-

contrary to the Maiestie of the glorious Kingdome of Christ foretould by the Prophets; but lykewise quite opposite to that which they giue out of the essentiall notes, and markes of their Church, which is the pure preaching of the Word, and the true administration of the Sacraments: which to make invisible were rather to be thought the dreames of madmen, and bedlams, then the solid and sound doctrine of such great Rabbins and Doctors, who for their supposed vertue & learning would rather be accounted wise Sages by the commō people, yea & to be stiled Reformers forsooth, and that of the true Church of God frō whence we may cōclude, that if there be no entry into lyfe, unlesse (as M. Caluin faith) the visibl Church like a Mother conceauē vs in her wombe, unles she bring vs forth, unles she feede vs with her breasts, finally unles she keepe vs under custody, and government vntill such tyme as being unclothed of mortall flesh, we shalbe like unto Angels; and noe other visible Church can be assigned since Christys tyme but the Church of Rome, as we haue seen: we must needs inferre, that as all whosoeuer haue been sauēd hitherto, for all that

tyme bene among Protestants, for aboue a

8000 yeares wil witnes M. Nappier: but in some fashon to haue byn alwaies in the Church of Rome is granted by M. Būny in his Verdict: which falleth to haue bene the right and true fashon, is euincid from thence, that otherwise the Church had perished, contrary to Christys prediction laying, The gates of hell shall not preuayle against us. M. Caluin lib. 4, inst. C. 3. q. 4.

VVho will not say that it was a strange Church that had neyther beginning, nor ending, no defunder, no reprouer, no mouth to utter, or eare to heare it, nor pen to write, nor place to rest in. So M. lewell in a like matter. Art. 2. diuis. 8.

S. Austin, VVhat is this thou sayest? The Church to haue perished in all Nations, whē as to this end the Ghoſpelt is preached, that it may be in all Nations! Therefore even to the end of the world the Church is in all Nations, and this is the shortnes of her dayes. In Psal. 102. These Markes (sayth D. Willet) cannot be absent from the Church: and it is no longer a true Church thei bath these markes. For the only absence of them doth make a nullity of the Church. In his Synopsis pag. 69. & 72.

Cal 14. inst. c. 1. n. vi. tyme, were members of the Romaine Church; even so all those who desire to arrive to the happy haue of Heauen hereafter, should remayne in- uiolable, & left Baptisme must live well, & dy in that Church; other- wise they are never like to be partakers of that unspeakable ioy, which is the salua- tion of their owne soules, and to liue with God for euer.

3. Herchence for better vnderstanding in the Church of Rome of M. Calvin his verdict, saying, When

Agayne, if the fayth of Catholick paréts be sufficient to place their children in the Couenant & state of saluatiō; how much more may it be thought to establish the parents themsel- ues in that Couenant in whom resides that faith, which is so be- neficial to their chil- dren? Moreouer, if the foundatiō of the Church halfe cast down doth remaine amōg Catholicks, as M. Caluin teacheth, which is the true faith & doctrine of Christ 1. cor. 3. v. 11. who dare deny that they are in the Co- uenant, or that they maynot be saued, al-beit they build there vpo wood, hay, & stubble, at least by fyre, seing this is the expresse doctrine

Christ

Christ, the Sanctuary and Temple of God; but M. Calvin enobleth the church of Rome with all these titles, & therfore we may well conclude in his iudgmēt, that the Couenant of God was kept inuiolable in the Church of Rome.

Moreover, if Antichrist who is the Pope according to *Caluin*, doth sit in the Church of God, or which is all one, in the Church of Rome, of the which the Pope is head, & the Church of God be but *One*, as himself auoucheth; it cannot but follow that eyther the Couenant is kept inuiolable in the church of Rome, or no where: but to say it was kept no where, cannot be but most absurd, and therfore the other must of necessity be most true, to wit, the Verdict set down out M. Caluin, that the Couenāt remayneth with them, that is, with the Catholikes, and that inuiolable. Neyther can any auoyd this by objecting, that *Caluin* doth not so much say that the Church, as the ruines therof, and it half throwne downe, are seene vnder the Pope: for so the Church of Christ saith *Bellarmino* had fallen, and the truth had lyed, saying, *The gates of Hell shall not preuayle against it*. And againe, neither the *Lutherans*, nor the *Calwinists* could be members of the true Church: for the whole is fallen, and

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this uniuersalitie, & therfore she is the only true Church of Christ.

Serauia also wil help M. Caluins Verdict who saith, That the Couenant of God to this day doth remayne in the latyn Church. In defens. I. de gratia Minist. pag. 31.

As concerning the baptizing of the childe of Catholikes & how they are cōteyned within the Couenant. Se the Protest. Apol. Tract. 1. Sect. 6. p. 172. 173, &

174.
M. Caluin. It is therfore called Catholike or Uniuersall, because we cannot finde three Churches, but that Christ must be borne in Sunder which cannot be done. l. 4. c.

I.N. 2.
But betwixt the yeare
of Christ 300. & 316.
the Antichristian &
Papisticall raigne be-
gan, raigning univer-
sally, & without any
debitable contradiction
for 1260. yeares
(last past before Lu-
ther) So M Nappier
pol. 37. pag. 68. And

no other can be affi-
gned to haue had

the ruins of the church half thrown down,
is among the Papists vnder Antichrist : if
they say, they haue a new building; in that it
is new, it is not Christ's: and who seeth not
that it is better to be in the church of Christ
half pulled downe, then in none; seeing
that ther is kept the couenant inviolable, or
els no were. To this we add, that the Apo-
stle sayth not, that Antichrist shall sit in the
ruines, or rubbish of the church; but abso-
lutly he shall sit in the Temple of God : if
the the Temple of God be the true church
as other Protestants say, and that in it he
shall sit, that is, he shall raigne and gouerne
as the head in the true church; how the can
the assemblies of Lutherans or Caluinists
be the true church? seeing Antichrist shall
not sit and dominiere in this? or how can
the couenant be inviolably kept in any o-
ther then in the church of Rome, which is
only the true church? We conclude ther-
fore, that out of Caluins Doctrine with the
help of his^s brethren, his Verdict is most
certayne, to wit, that the couenant of God
hath remayned with the catholikes inviol-
able, yea and in her only, and nowhere
els, as is proued.

4. Lastly we must obserue about the
Verdict of *Plisséy Mornay*, which as I find in
him speaking of the church of Rome, is this.

We deny her not the name of Church, no more
then the name of a man to a man, so long as he is
alive though he be never so sick yea we are con-
tent to call her Spouse, in as much as she makes a
part of the visible Church, so as they will suffer vs
vvishal to call her an adultere. But we say she
is the most heretical Church of all those that
ever were: a spouse that prouoked God to di-
uorce her, a mother that bringeth vp children for
the diuell. That which Plessey Mornay here
saith in the commendatiō of the Church of
Rome we willingly admit, and haue set it
downe for his Verdict: perswading our
selues that he could say no lesse truth, which
is more forcible then either fack, or tornēt of
compolling him therunto. For otherwise diuell. Se Calvin. I.
no man willingly lyeth to his owne shame; ^{4. inst. c. 7. n. 27.}
nor freely confesseth that which ouerthrow-
eth his owne cause. But what he vtte-
reth against the Church of Rome, for being
accurte and anathematized by her, for
so many errors and heresies, both in *Luther*
& *Zwinglius*, and other old rotten hereticall
Rake-hells of former times, we cannot so
easily believe; but rather think the no bet-
ter then notorious vntruthe, and meere
slaunders, as proceeding from him who
had a great talent in this black Art of ly-
ing; which publickely was made knowne in
to his eternall shame by *Cardinall Perone*,

Mornay de Eccl. c. 2.
As M. Caluin did
pronē the Church of
Rome to haue fallē
from the true faith
of Christ, with three
grosse lyes. saying
that the Popes haue
taught three grie-
uous errors, to wit,
That there is no God,
no Christ, no Resurre-
ction: Euē so Plessey
Mornay following
his Father Caluin,
tells vs, that the
Church of Rome is
an Adultere, heret-
icall and bringer vp
of children for the
diuell. Se Calvin. I.
Se F. Persons Relati-
on of the Triall, with
his defence therof a-
gainst Plessy, and O.
E by N. D.
Semel mendax semper
prafumitur mendax.
Glossa. Admittendū
in l. Si cui crimen §.
1. ff. de Accusation.
Alciat, & Menoch.

Luther. *VV*ho soever before the most Christian King and Court
is once taken in a lye, of France; and therfore we purposely haue
know most certainly that he is not of God forborne to disgrace the Iury with any
but ought to be suspected in all things. In such foule and filthy stiffe, as he setteth
Assert. Teuton, art. downe in the latter part of his sentence, se-

25.

But Plessey Mornay Vorstius) to bring in the guilty as vittnesses
was conuinced before the King of Frā- in their owne cause, or rather to bring in
ce in 9. one day, and one that hath byn condemned, not once,
the exception that but so often, to rage, rayle, and lye, not on-
the Cardinall tooke agaynst him did cō- ly against his true and lawfull Judge, but
cerne 4000, as is to also against many other Catholickes, Pee-
be scene in the rela- res, Princes, Kings and Emperours, who
tion aboue cyted. all according to Plessey, should haue byn

The Diuell hath his Prophets (saith Ter- tullian) whose badge & mark is falsify & ly- and brought vp children Idolatours by an hereticall harlot for the Diuell. But (o my necessity faul, whatsoe- Plessey) I pray thee how could she be an uer is built vpon such Adulteresse, against whom Hell-gates were a ground. de præscr. C. 40.

foretold neuer to preuayle? or how could that Church be Hereticall, which neuer was condemned eyther by any lawfull generall, or prouinciall Councell? or by any other iust commanding power? or how could she bring vp children to the Divell, or be an Idolatresse, who hath brought vp all to God, that euer were brought to him since the first erecting of the Church of Christ, as we haue shewed before. These then are your malicious imputations, and

not

not those glorious tytles becōming Christ
 vnspotted Spouse, and her, who hath byn
 accompted alwayes the sacred Sanctuary,
 and the holy Temple of the living God.
 And therfore detesting your impieties, we
 must rather giue eare and harken to that
 holy Byshop and glorious Martyr S. Cy-
 prian, who speaking of the Church wryteth S. Cyprian de vni-
 thus. One Mother (sayth he) there is by the tate Eccl.
 fecundity of her iſu copious and fertile: by her
 increase we are borne, vwith her milk we are
 nourished, we are animated with her spirit. The
 Spouse of Christ cannot play the aduoutresse,
 she is immaculate and undefiled, she knoweth one
 house, she keepeth vith chaste bashfulnes the san-
 ctity of one bedd. This Church preserueth us in
 God, this aduanceth to the Kingdome the chil-
 dren she hath brought forth: whosoeuer deuided
 from the Church, cleaueth so she aduoutresse,
 is separated from the promises of the Church.
 To whom we add S. Augustine, the greatest
 of all the Fathers and worthyest Deuine
 the Church of God ever had since the Apostles,
 if we may belieue D. Field; who is styled
 lykewise the mouth of antiquity by other
 Protestants, giuing vs this wholsome Cou-
 sell against all such slanderers of the
 Church of Rome. For writing against the
 lyke lies of the Donatists, I know (sayth he)
 what is written in the holy and Canonicall

S. Aug. tom. 7. de
 unitate Eccles. c. m.

Scriptures concerning the Church of Rome; & the fayth therof, I know not what you say of her Apostacy, or falling from her fayth. Truly as we doe read in booke, the which you also doe honour and reverence, of the Roman Church, and fayth therof: So also read you out of Booke vnto vs, the which we also doe honour and reverence, how she forsooke and lost her fayth. Doth it please you, that we shoulde believe every slaunderous reproach of men upon what occasion soeuer it was uttered and obiected against the Roman Church, the which the Holy Ghost hath both deliuered, and commended vnto vs by his holy Scriptures? This indeed is pleasing to you; but whom it shoulde more iustly please, you see well enough: but you being overcome by obstinacy will not yield to the truthe.

We therfore being about to looke as well into the true doctrine and verity, as into the holines and purity of this Church, from whence doth proceed the security of liuing and dying well in her lappe; we are to vse the testimonies especially of Famous Protestants, to the end the banners of her glorie may be carryed about, and displayed by the penns, and mouthes of our Aduerstaries; that all wholoeuer are not maliciously bēt, may therby extoll and magnify the infinite goodnes of Gods prouidence, who hath made, as we may say, euē the enemies of his Church,

church, and children, although otherwile
 partiall witnesses, with open mouth to cry
 out and blaze abroad in effect, That this is
 she seed, .and familie of Iesus Christ, whom
 our Lord hath blessed: yea and hath made the S. Cyprian. l. 1. ep. 3.
 holy Ghost to inspire the ancient Fathers
 to warrant vs, that this is the church to S. Hierom. l. 3. Apol.
 Which misbelieve can haue no accessse; which contra Rustic.
 receaueth no forgery; and though an Angell
 teach otherwise, then hath byn once preached, S Cyril. apud D.
 guarded with S. Pauls authoritie, it cannot Thom. in catena,
 be changed; which r. mayneth unsported from S. Gregor. Nazianz.
 all seducing and hereticall circumuention; which in carm. de vita sua.
 hath the true fayth, euен from the tyme of our
 forefathers; & alwaies remayneth as is fit for a
 citie, that ruleth the whole world, to haue ever
 more a sound fayth to God. Out of all which
 we may cōclude, that this is that blessed Cō-
 pany of holy ones, that houshold of sanctity,
 that spouse of Christ, & church of the liuing
 God, which is the Pillar and ground of trussh,
 whose cōmuniō we may boldly imbrace,
 whose directions we may safely follow, &
 rest securely in heriudgments, as in that sa-
 cred society, the which for this 1600. yeares
 hath yielded vp all those blessed Soules
 of the Apostles, Martyrs, Confessors,
 Virgins, and of all the rest to God, which
 now do raigne most gloriously with Iesus
 Christ the King of glory in Heauen. This
 being

being so set downe, let vs proceed to the
lury.

Faultes to be corrected.

In the title of the Preface, *all cauills*, read,
some cauills.

Pag. 8. lin. vlt. *Subbs.* read *Stulbs.*

Pag. 14 lin. 2, *humble.* more *humble.*

Pag. 18. lin. 23. name of a man, as, read
name of a man to a man, as &c.

Pag. 25. in the margent, *adde, Luth.* declarat.
quorumdam artic. cited by *Coccinus com. I. lib.*

7. Thesauri pag. 855.

A GRANDE

9



A GRANDE IVRY

Of most famous and learned Protestants, assuring all Catholiques of their Saluation , if they liue and dye well , in the Catholique Roman Fayth and Church.

The Names of the Iury Men .

D. Luther.	Polanus.	Sir Edwin Sands.
M. Caluin.	Innius.	M. Stubbs.
D. Whistaker.	Boyswell.	M. Holynshed.
D. Conell.	Bunny.	D. Godwin.
D. Morton.	Plessis Mornay.	M. Cambden.
M. Hooker.	Serania.	Crenremius.
Zanchius.	D. White.	Theater of great Brit.
Schlisselburg.	D. Willet.	M. Fox.



E suppose as graunted out of the Rom. 1.
Apostles , that the Church of Act. 18. 30.
Rome was once the true Church
of God and so to haue continued
for diuers hundred yeares , as
the Protestants themselves con-
fesse.

Iewell in his
Reply to M.
Harding pag.
246.

Caluin in his
Instit. in
french lib. 4.
sect. 3. Pro-
testant. Apol.
pag. 210.

D. Mort. Ap-
peale lib. 4. c.
30. pag. 573.
874.

Morton lib. 2.
pag. 60.

fesse. For M. Iewell would haue vs belieue : That as well Saint Augustine, as also other godly Fa-
thers rightly yielded reuerence to the See of Rome &c. for the purity of religion which was preserued there a long time without spot . See-
ing it was a thing notorious (*sayth M. Caluin*) and without doubt , that after the Apostles age vntill these times (*to wit of Saint Augustine*) no change was made in doctrine , neither at Rome nor at any other Cittyes , which was 440. yeares after Christ But D. Morton confirming M. Iewells chalenge auerreth , that protestants in oppugning doctrines which they cal new , and not Catho-
like , are so far off from suffering the limitation of the first 440. yeares , that they giue the scope of the first 600. years ; within the compasse of which Saint Gregory liued , who sent Saint Augustine the Monke into England : and therefore he acknowledgeth that , the Pagan and Heathenish people by the light of the Ghospell through the Ministry of Augustin , the Legate of Saint Gregory were brought into the fold of Christ . And heerebence sayth B. Morton our authours called it a gratious conuersion . But now this being supposed that the Church of Rome was the true Church for so ma-
ny ages togeather , in the which saluation was to be had : It remayneth that we demonstrate and shew , how not only then but also ever after that time even unto this day , that Church hath been the only Arke and sanctuary , in the which whosoever haue liued and dyed

dyed well, could not miscarre nor misse of their salua-
tion, and that therefore there is no reason why a-
ny being a member of that Church should leue it, and
betake himselfe to any other assembly or Congregati-
on, seeing there is but one true Church, and that in
her saluation can be obtained, and in all others no-
thing but damnation is to be expected. Which we will
endeauour to proue out of the testimonies of most
grave and learned Protestants. Supposing out of Ve-
nerable Bede, that Saint Augustine was sent by S. Gregory to this our Nation, to convert it above
1000. yeares since, from Paganisme to Christ. For these be his words. Saint Augustine coming into England, deliuered his errand to King Ethelbert saying, he came from Rome, and brought a joyfull message, which whosoeuer would obey should haue eternal ioyes, & a perpetuall King-
dome with the true and liuing God. Which is confirmed out of your owne Protestant English Hi-
storiographers, and therfore we will begin with their verdicts, and make them as the Formen of this suffi-
cient, full, and complete Protestant Iury, of whome we will choose Holynshed to be the first.

Holynshed therfore speaking of Saint Au-
gustine writeth thus. Augustine (sayth he) and his company arrived at Canterbury, where he made his aboad by the Kings permission, exercised the life of the Apostles, in fa-
sting, cloathing, and prayers, and preaching the word of God to as many as they could, desp-

Bale likewise sayth. That Augustin was sent from Gregory to a season the English with the Popish faith & that King Ethelbert dyed one or twenty years after he had receaued Popery.

Cent. 1. fol. 3.

M. Napier. The Pope with his Clergy ne-
ver suffered for the space of a thousand yeare.

after Silvester the first, any to be seene!

vouchable or visible of the true Church.

pag. 239.

Holynshed in the History of England.

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sing all worldly pleasures, as not appertayning to them, receauing only of them whome they taught, things seeming necessary to the suste- nance of their life, all liuing in all points according to the doctrine which they set forth. Item. At last, King Ethelbert was perswaded by the good example of Saint Augustine and his company, and by miracles shewed, to be baptizēd.

And M. Fox speaking of Saint Augustine,

Fox lib 2. pag. writeth thus. At length when the King had
116. of his
Act. &c.
wel considered the honest conuersation of their life, and moued with their miracles wrought

I doubt not but
God affoarded
many miracles
to the first infā-
cy of our
Church. So
D Godwin in
the life of S.
Dauid.

Cambden in
his Britan.
pag. 125.

Saint Augustine (*saysh Cambden*) comonly called the Apostle of the English, sent hither by Gregory the great, hauing destroied the Mōsters of Hetherish impiety with most happy successe, planting Christ in their minds, conuerted them to the Christian faith. Agayne: Straight vpon the preaching of the name of Christ the English did consecrate themselues vnto Christ, in so feruent a manner, that the diligence is incre- dible, they vsed in the propagation of the name of Christ, in the pērformance of the duties ther- of, in the diuulgīng of Christian religion, in building of Churches, in enriching and ador- ning of the same; that no Prouince of Christē- dome

9

dome could haue numbered more Monasteryes
then England could in Catholike times: & euē
some Kings haue preferred religious and mo-
nasticall liues before Kingdoms. So many have
been the holy men that England hath brought
forth, and which for their most firme profession
of Christian religion, most solid constancy and
sincere deuotion therin, haue been put into the
Kalender of Saints, that in this point it hath
not been inferiour to any Christian Prouince
whatsoeuer: yea, as Britany was tearemed by Por-
phyrius a prophane Philosopher, *Ferex Tyranno-*
rumprouincia: A prouince fertill of Tyrants: so
likewile England may be stiled, *Insula Sancto*
rum feracissima: An Iland fruitfull of Saints. So
far Cambden.

To whome we may add another famous Pro-
testant author, who tells us for the tyme past that more
Kings and Queenes in England only haue becom'd
Monks, and Nunnes, and now by Protestants ho-
noured for Saints in heauen, then euer were Pro-
testant Kings and Queenes in all the world, though ne-
uer so unworthy the name of Saints or Sanctity:
Which are all to be seene in the Theater of Britany.

John Fox also relateth how that eight Kings
of England left their Kingdomes and became Monks,
whose names are these: King Kinegillus, King
Ceadwall, King Inas, King Ethelred, King
Sigebert, King Coenred, King Offa, King
Reuel. pag.
Edbert. Of whome he saith, that it is most like they
did

Fox. pag. 117.

That none of
all these Kings

Queenes,
Princes, and
Prelats were

Protestants is

proued in the
prudētiall Bal-
ance, and the

Protestants

themselues co-
fesse no lesse.

For M. Nap-
piere saith:

That for these

thousand two
hundred and

threescore years

the Pope & his
Clergy hath pos-
sessed the out-

ward and visible

Church of Chris-
tias, reigning

without any de-
batable contra-

diction: Gods
truth(towit the

Protestant

Church) most

certainly abu-
ding so long la-
tent, and inui-

sible. upon the

did it for holines sake, thinking in this kind of life so serue and please God better: but in this, sayth Fox, they were deceaued. To these we may ioyne 19. Kings & Queenes daughters, whom also M. Fox confesseth to haue left their Royalle estates, and became Nunneres. And he relateth out of an auncient Chronicle that in the primitive Church of England, Kings, Princes

Fox lib. 2. pag. 114.
Dukes, Earles, Barons & rulers of the Churches incensed with a desire of heauen, labouring and striuing among themselues to enter into Monasteries, into voluntary exile & solitary life, forsooke all and followed the Lord. And as concerning the piety and deuotion of other Catholiks after, the Centurists write thus saying: Although in this age (to wit the seauenth) the worship of God was darkened with mans traditions and superstitions; yet the study to serue God and to liue godly and iustly, was not wanting to the miserable common people &c. they were so attentive to their prayers, as they bestowed almost the whole day therin. They did exhibite to the Magistrate due obedience, they were most studious of amity, concord and society, so as they could easily remit iniuries: all of them were carefull to spend their time in honest vacation and labour: to the poore & strangers they were most courteous and liberall; and in their iudgements and contracts most true.

Ceturists cent.
7.c.7. col. 18.
Stubbs in his
Motine pag. 43.

M. Subbs in his Motine to good works, sayth.
Certainly

Certainely, to speake the truth, there is many times found concionabler and plainer dealing among most of the Papists, then amongst many protestants. And if we looke narrowly into the ages past, we shall find more godliues, deuotion and zeale, though blind, more loue one to another, more fidelity & faythfulnes euery way in them, then is now to be found in vs. *And a-*
gayne he furshers a; th. Is it not a shame vnto vs *Stubbs in his*
that our forefathers living in the times of super- ^{motiuē pag.}
stitution &c. should so far notwithstanding out ^{72.} *To name one*
passe vs in good works, as that we may not once ^{amongst many}
be compared to them in any small measure? Robert Win-
Hēce, for good works, who seeth not that herin ^{chelsey the 49.}
they were far beyond vs, & we far behind them. ^{Archb of Can-terbury :}
For exāple, what memorable famous buildings, ^{Besids the dayly}
and what monuments haue they left to the ^{fragmēts (saith}
world behind them? What Churches, Chappels, ^{Godwin) of his}
and other houses of prayer did they erect, to the ^{house, he gave o-}
end the Religion and seruice of God might be ^{very Friday and}
continued? Yea what Monasteries, Abbyes, ^{Sunday to every}
Priories, and other religious houses &c. what ^{begger a loafe of}
number of goodly bridges did they make. How ^{Bread, & therē}
many Almes-houses, Hospitalls, and Spittles, ^{A lmes dayes,}
did they found &c. What high wayes, what ^{foure or five}
pauements and causies? in summe what famous ^{thousand people.}
Colledges, Hals, & Vniuersities, what schooles? ^{Besides this eue-}
In so much as the former Statute of Mort-main ^{ry great festiuall}
(now needles) was yet then thought needfull to ^{day, he sent a}
be made in restraint of such liberall devotion. ^{150. pences a}
such poore pe-
ple as could not
fech his Almes.

10

But to give some eas in particular of those famous and godly men who lived in these times. We will beginne with Saint Daniell Archbisshop of Canterbury, who was most gracious to King Edward, and Ethelrede, as witnesseth M. Godwin, vnder whome he ruled all things, at his pleasure, and for the most part admired for a most holy & vertuous man, and after canonized for a Saint.

Saint Elphege another Arch-bisshop of the same sea, was (sayth the same authour) of great parentage, & of wonderfull abstinence, neuer eatting or drinking nor sleeping more then necessity compelled him, spending his tyme altogether in piety, study, or other necessary busines, so that with preaching & example of holy life he conuerted many to Christ.
Godwin in his life,

Duke William after his conquest made choyce of Lanfranke for his wisdome and faythfulnes to be Arch bisshop of Canterbury, as one in all respects most fit and worthy. He was the most perfect (sayth Bale) of his time in all kind of Logicke or subtility of Aristotle. He corrected & amended according to the right fayth, all the bookees of the old and new Testament which had been corrupted by fault of the writers, and also the writings of the holy Fathers. He was skillfull in science (sayth Stow) prudent in counsells, and gouernement, and for religion and life most holy. He was (sayth Godwin) busy in exhorting

Stow. Chron.
Pag. 172.

Bale Centur.
vij. cap. 22.

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horting Rufus to vertue and godlines. And as long as Lanfranke hued (sayth Sow) Rufus seemed to abhorre all kind of vice, in so much that he was counted the mirroure of Kings.

Saint Anselme likewise was a most worthy man of great learning, as his workes yet extant do declare, and for integrity of life and conuer-sation admirable: vndoubtedly he was a good & holy man, and as worthy the honour of a Sainct as any I thinke (sayth Godwin) ever was canonized by the Pope since his time. None (sayth Malmesbury) lived more obseruant of Iustice, None at that tyme so soundly learned, None so wholely spirituall, the Father of the countrey & the mirroure of the world.

Malmesbury.
Regum.

Saint Thomas (sayth Houeden) was of life irreprehensible, he receaued day by day 3. or 5. disciplines at the Priests hands: his inner gar-
ment was of rugged haire-cleath of goates haire wherwith his whole body was couered, from the elbow to the knees: he lay vpon the bare ground before his bed, & neuer ceased from pray-
er vntill for very wearines he layd downe his head vpon a stone which he there placed in-
stead of a boulster. (Also Fox sayth) he was full of deuotion: and Godwin, that he was most ca-
nonically elected, and presently after his con-secration became so graue, so austere, so
deuout in all outward shew, as he seemed quite another man. King Henry the second, by voluntary

S. Thomas of
Canterbury.
Houeden party
a. Anal.

Fox Act, 206:
Godwin in his
life.

Godwin invit.
Baldwin.

They lackt the
doctrine & know-
ledge in Christ's
Gospel, especi-
ally in the arti-
cle of free iusti-
fication by faith
and therefore
(sayth Fox)
they ran the
Wrong way.
Acts. pag. 133.

And agayne
speaking of
our ancient
Cristian Kings
he vseth these
words.

How great the
blindnes & ig-
norance of these
men was, who
Wanting no
zeale, wanted
knowledg, see-
king their sal-
uation by their
meritorious
deeds: which I
write(sayth he)

bere so put vs
in mynd how

much weat this

present are

the bound to God

for the true sincerity

of his truth, bidden so long before to our for-

ancestors, & opened now to vs This only lamenting, so see them haue such works

and vns our sayth,

and we to haue a right sayth & want their workes. pag. 133.

voluntary penance for giving some cause, or occa-
sion of his death, the same day was rewarded by a glo-
rious Victory agaynst his enemies. And what devo-
tion our Ancestors had to this Saint may be seene by
the riches they gaue to his Shryne: of which Shrine
Erasmus relateth, that the balest part was gold,
it all thined glittering, and cast forth lightning
by reason of the rare and mighty gemmes and
pretious stones; yea the whole Church in euery
part abounded more then with royall riches.
And every one (sayth Godwin) thought himselfe
happy, that could doe any thing to his ho-
nour.

But now (as D. Barlow sayth) although Kinges
haue many occasions, which may allure them
to sinne, especially hauing that priuiledge in
scripture, whether ex gratia, or de facto, whether
from exemption from God, or grace of men:
that no man may say vnto them. Why doe you
this? Yet among our auncient Catholike Kinges, haue
been so many and so eminent in all kind of devotion,
holines, and sanctitie as we need not bring in any o-
ther for our present purpose sauing only some of them
set downe to haue been such. Yea even by our owne
learned Protestant authors: For, colluding to his

King Oswald (sayth Stow) with a small ar-
my ouercame the Britans, and slew Ceadwall
their King. He sent for Aidan a Scot to aduance

the bound to God for the true sincerity of his truth, bidden so long before to our for-
ancestors, & opened now to vs This only lamenting, so see them haue such works
and vns our sayth, and we to haue a right sayth & want their workes. pag. 133.

the Christian Religion among his people, gaue him holy Iland for his sea: he enlarged his Kingdoin, reconciled the Deiri & Bernitians which deadly hated one another: he was slayne by the Pagans fighting for his Country; & at last (*sayth Sow*) was canonized for a Saint, whose faith & devotion was so great (*sayth Beda*) that he did Theater pag. shine with miracles after his death. *Of this King* 337.
Oswalds hand, other Protestants write (for being boun-
tiful to the poore,) That after his death it never consumed, but was shrined in silver in S. Peters Church at Bedda, now Bambrough, with worthy honour, was worshipped for the miracles & cures that it did, as likewise the earth wheron his blood was spilt.

King Canutus went on Pilgrimage to Rome, to visit the sepulcher of Saint Peter and Saint Paul, built many Churches and Abbeyes, greatly reverenced Saint Bennet: he offered vp his crowne vpon the Martyrs Saint Edmunds Tombe. Most rich and Royall Jewells he gave to the Church of Wincheter, whereof one is recorded to be a Crosse worth as much as the whole reuenew of England augmented to in one yeare. He set his crowne on the head of the picture of our Sauiour on the Crosse at Wincheter, never wearing it more. Cooper sayth, that for his vertuous life he was Cooper. And worthy to live perpetually. He was of great magnificence, and vsed such Justice and tempe-

Theater of
great Britany
pag. 391. 392.

rance that in his dayes there was no Prince of renowne, towards God humble and lowly.

Amongst al the Saxon Kings hitherto is foud none to be preferred , or almost to be compared with Alfred, for the great and singular qualities in this King worthy of high renown, *sayth Fox*, whether we behould his valiant acts and manifold trauells for his Countrey , or his godly and excellent vertues ieyned with a publike & tender care of the weale publike , or whether we respect his notable knowledge of good letters with a feruēt desire to set forth the same throughtout all his Realme . He fought (*sayth Bale*) 57. tynes with the Danes, & according to Cambaen repressed them at his pleasure. He wrote & promulgated most Christian lawes , & caused such peace, as he made bracelets of gold to be hūg vp in the highway which none durst touch. He dayly hard Mass & layd his houres & Matins, & in the night season vnkowne to all his seruants he frequented Churches to heare seruice . In repaying beautifying and enriching monasteries he laboured earnestly , among which he built two of great renowne: he was crowned and anointed by Pope Leo, & was tearmed his adoptiue child , *sayth M. Bale*: to whome S. Cuthbert appeared when he was in distresse , assuring him that he shoulde overcome the Danes , as he did indeed.

King Edgar (*sayth Fox*) was much given to all vertuous & princely acts worthy of much com-

Bale cent. cap.

43.

Cambd. pag.

444.

Malmesb. lib.

2.c.4. Westm.

An. 891. 871.

See Fox. pag.

142.

Fox. Acta. lib.

3. p. 154.

commendation and famous memory , excellent
in Justice, maintained the Godly, loued the mo-
dest , was devout to God , and beloued of his
subiects , whome he gouerned in much peace
and quietnes . No yeare passed in the tyme of
his Reygne in which he did not some singuler
and necessary commodity for the common-
wealth . A great maintener of Religion and le-
arning . He had in readines 3600. ships of warre,
and made 8. Kings to row him in a boate he sittynge at
the sterne and guiding it . Moreouer he was a great
patron of Monkish religion , builded (as some
say) as many Monasteries as there be Sundayes
in the yeare , or as Edmer reporteth 48. Saint E-
ditha was this Kings daughter , who from her infan-
cy was brought up in a monastery , and would not re-
fuse that life to enjoy the crowne after her brother
King Edwards death .

Hoveden pag.
426.

Fox lib. 3. pag.

154.
Prud. Ballance
pag. 332.

Cooper an.
975. Stow. p.
113.

Cooper and Stow write, how Saint Edward
Martyr was in all kind of honest vertues com-
parable to his Father Edgar, began his soueraig-
nity with much modesty and mildnes, and wor-
thily fauoured of all: Was a vertuous and noble
Prince (sayth Fox) much pitifull and bountifull
to the poore: for him (sayth Cooper) after his
death God shewed many miracles. Of King Ed-
ward the first Cambden writes thus. He was a
Prince far excelling, in whose most valiant mind
God chose a most worthy lodging, that he
might match the height of Royall Maiesty not
only

Fox Act. pag.

159.
Cooper, An.
977.

Cambd. Brit-
tan. pag. 700.

only with fortitude and wisedome, but with beauty also and comlines of body, whome Fortune in the prime flower of his age trayned vp in many warres and most difficult times of the Commonwealth, whilst that she disposed him for the British Empire: which whē he was established in, he so gouerned, hauing ouercome the Welch-men and triumphed ouer the Scots, that by good right he is esteemed another orna-
ment of Brittany.

King Stephen (sayth Stow) was a noble man, and passing hardy, of passing comely fauour & personage, in all Princely vertues he excelled, as in martiall policy, affability, gentlenes, and bountifull liberality towards all. He was very noble in birth (*sayth Godwin*) but much more in vertue, and all good manners: many miracles (*Wr zeth he*) are said to be wrought at his Tōbe. And this may suffice to understand in some manner the holines and sanctity of our ancient Catholike Kings. But to proceed concerning other famous Ca-
tholikes, D. Couell writeth thus of Alexander Hales, S. Bonauenture, and Saint Thomas, all three great de-
fenders of the Roman Church. And first of Alexander Hales he sayth, who made his Summe that excel-
lent worke, by commaundement of Pope Inno-
centius the fourth; that he was called the foun-
taine of life, because of that lively knowledge
that flowed from him; he was mayster of Bona-
venture, a scholler not inferiour to himselfe, of
whome

D. Couell in
defence of
Hooker pag.
241.

whom he was went to say, that in Bonaventure he thought Adam sinned not , meaning of that illumination , which was in him (*and doulbleffe there was much in him*) as though he had not been darkened by the fall of Adam : and therefore the Church called him the Seraphicall doctor . To these Aquinas was not inferior ; who came so neere vnto Saint Augustine; whome in his book agaynst Burges he esteemeth the chieffest doctor that euer was, or euer shall be excepting the Apostles &c. that some thought he had all his works by hart , & by a common proverbe it was spoken, that the soule of Saint Augustine dwelt in Aquinas , in whome aboue all the rest, fourre contraryties were said to excell , abondance, brevity, facility & security, in respect whereof he gayned the tytle to be called Angelicall .

Then if these men were the Popes Agents , and yet so renowned and glorious , and their doctrine so secure and excellent , why may not we securely follow them in the same stepps of Agency in such busines .

Now all this being so , it is no wonder if our aduersaries are forced to set out , magnify , and extoll the

Church of Rome , and truly in that manner as they are not affrayde to deliver their mindes in such garmes , as Catholikes themselves could scarce desire or wish any better . For herchence we confesse sayth D Luther) that there is vnder the Papacy most of Christian good , yea , rather all Christian good , and that from thence it came to ys : V-

Luth. in ep̄
cont Anabap-
tist Tom. 4.
Germ. fol 157.

Where also he
sayth,
that vnder the
Papacy there are
many godly men
& great Saincts.

rily we confess, that there is in the Papacy true Scripture, true Baptisme, the true Sacrement of the Altar, the true keyes to remission of sinnes, the true office of preaching, true Catechisme; and I say further, that there is in the Papacy true Christianity, yea rather the true kernell of Christianity.

M. Calvin agaynt Sadolet. We do not deny those to be the Churches of Christ, in which you gouerne. *And in the 2. to the Thessalonians he confesseth that,* the papacy is the Temple, yea and the Sanctuary of God: *and elsewhere, that the couenant of God hath remayned with them inviolable.*

Iunius. All diuine thinges are in the Popes Church, and hitherto it is the Church of God.

Zanchius. The Roman Church is yet the Church of God.

Plessey Mornay. The Roman Church is the spouse of Christ, as yet not diuerted from him, she is a mother that bringeth forth children to God: the name of the Church is no more to be denied to her, then the name of a man, as long as he liueth.

Polanus. The Roman Church at this day, is yet the Church of Christ.

Serauia. The Church of Rome it yet the Church: and see what I will say more: she is our mother, in the which, and by which God hath regenerated. *And agayne The Couenant of*

Caluin against
Sadolet pag.
128.

Caluin l. 4. in-
stit. c. 2. n. II.

Iunius. de Ec-
cles. c 17. col.
2020.

Mornay. lib.
de Eccle. c. 2.
& 20.

Polan. part. I.
Thes de Ec-
cles.

Serauia in de-
fens. lib. de
gratia Minist.
pag. 3.

of God to this day doth remayne in the Latine Church.

Boyswell. I acknowledge the Church of Rome as yet to be in the Couenant of God; yea, ^{Boys. in cōfut.} she is the Church, the spouse, and the Temple of ^{Spon. pag. 6; 2. 283. 822.} God; the Church of Iesus Christ redeemed by him.

D. Hooker. We acknowledge willingly ^{D. Hooker. l.} them, to wit the Papists, to be of the family of ^{3. de Politia Iesu Christi.} Eccles. p. 1:8.

D. Comell. I affirme the members of the ^{Couell. in A-} Church of Rome to be members of the true pol. pag. 68. Church of Christ, and that those who liue and dye in that Church, may be saued.

And D. Whitaker doth confess, That a-
mongst the Papists is a ministry, and a cer- ^{D. Whitaker contro. 4. 9. 5;}
taine preaching of the Word, which without ^{c. 3. p. 682.} doubt to some is sufficient to salvation.

I neuer deemed (*saysh D. White*) that to be ^{D. White in} the visible Church of God, in the which our ^{defence c. 7. p.} Auncestors held the true fayth, and were saued. ^{356. cap. 41. p.} 408.

And agayne. We confess, that the Church of Rome in all ages, hath been the visible Church of God.

Scluselburg. Luther saith that all Christi- ^{Schluss tom 8.} an good is in the Popedome; & that from thence ^{in catal. Hæret.} pag. 434. it came to vs, we do not deny.

And Iohannes Rhegius. Although it be true ^{Rhegius in cō-} that the ministry of the Popes was corrupt ^{sider. censuræ} pag. 93. with many traditions and inuentions of men,

neuerthelesse it had those thinges, which were necessary to saluation , to wit , the Canonicall bookes , the Creed of the Apostles .

Crentrem. in z.
Cor. 3.

Leonardus Crentremius . The Bishop of Rome doth retaine this same ground of Catholike fayth i. *Corinth. 3.* the which both I doe acknowledge with the Catholike and Apostoli- call Church , although in certaine circumstāces there be some diuersity of opinions .

Zanch. in pre-
fat. lib. de na-
tura Dei.

Zanchius . The Church of Rome in des-
pite of Sathan , did retayne the principal groūds
of fayth .

Boyswell in
Confutatōne
Soneci. p. 79.

Boyswell . We acknowledge that the Church
of Rome is pure in the principall articles of
Christian Religion .

Hooker lib. 4.
de polit. pag.
128.

Hooker . They hould constantly , to wit Pa-
pists , the chiefe parts of the Christian faith .

D. White in
defence c. 38. 8.
273.

D. White . We agree with the Church of
Rome , in substantiall articles of fayth .

D. Field of the
Church pag.
182.

D. Field . The Roman and Latine Church
continued the true Church of God euен till our
tyme . And agayne : we doubt not but the Church
in which the Bishop of Rome exalted himself
(he addeth with more then Lucifer-life pride) was
notwithstanding the true Church of God ; that
it held a sauing profession of the truth in Christ ,
and by force thereof conuerted many Coun-
tryes from errour to the way of truth .

D. Willet. An.
til. pag. 144.

D Willet It is not denied by any Protestant
but many renowned Kings and Queens (which
might

might not pleade ignorance of the Roman Faith) are Saines in heauen. And speaking of his Maiesies mother, he attributeth such holynes and truth to her Religion and her, that it preuayled with God not only for herself but her sonne our Soueraygne also. His wordes be these. The child of such prayers & teares cannot possibly fall away.

D. Willet An-
til. of Englith
Protest. to the
King.

Bren. in Apol.

Brentius. We doubt not, but that many pro confess. haue obteyned true saluation in popery. And speaking of S. Bernard, whom D. Whitaker confesseth to haue been a member of the Roman Church, he wri- teth thus. I iudge Bernard to haue been a man endewed with great piety and devotion, and to liue now happily with Christ.

Wittemb p.

²⁹⁷

Whitak. ad o-
ratio. 7. Cam-
pian. p. 30.
Caluin. Grego-
ry & Bernard
were holy me.

4. instit. c. 7.n.

^{22.}

Lubbertus. we
thinke truly
that Bernard
was a Saint. I.
6. de Ecclesi. c.

Bishop Barlow in his third sermon, The lea- neder writers do acknowledge the Church of Rome to be the Church of God.

*D. Some agaynst Penry in diuers places auon-
cbeth,* that Papists are not altogether aliens frō Gods couenant. That in the iudgement of all learned men, and al reformed Churches there is in Popery a Church, a ministry, a true Christ. If you thinke that all the Popish sect, which dyed in the Popish Church are damned, you think absurdly, and dissent from the iudgement of the learned Protestants.

M. Bunny. The Church of Rome hath euer continued after a sort in profession of the fayth since the time that by the Apostles it was deliuered to them &c. and hath in some manner

Bunny in his
Treatise ten-
ding to pacifi-
cation Sect. 14.
pag. 89.

also preserued , and hitherto maintayned both the Word and Sacraments that Christ himselfe did leaue vnto vs, which surely (saysh he) is a ver-ry speciall blessing, and an euident worke of the Holy Ghost.

S. Edwin Sands writeth thus of the Roman Church. There are among them vndoubtedly, in

Sir Edwin Sads great multitude , men , vertuous , learned ,
in his Relati- fraught with the loue of God, and the truth a-
on. num. 48. bove all things, men of memorable integrity of
hart & affections. In their Sermons much mat-
ter both of fayth and piety is eloquently delive-
red by men of wonderfull zeale and spirit . The
outward state and glory of their seruice , doth
engender, quicken, increase, and nourish the in-
ward reuerence , respect , and deuotion , which
is due vnto soueraygne maiesty and power .
Their deeds of charity are exceeding . No seue-
rity of life comparable to some of their religi-
ous . If Protestants were , or could be at vnion
with them, they shall find excellent order of go-
uernement , singular helpes for increase of god-
lines and deuotion , for the conquering of sinne ,
for the profiting of vertue .

Ibid. n. 25.

Yet in the chiefe of whome they send out
to preach , in the diligence and paynes which
they take in their sermons , in the ornaments of
eloquence and grace of action , in their shew of
piety and reuerence towardes God , zeale to-
wards the truth , of loue towardes his people ,
which

which euen with teares they can often testify, they match their aduersaries in the best , and in the rest far exceed them . But heerein the Iesuits carry the bell from all others , hauing attayned the commendation , and working the effect of perfect Orators, of whome in Lent one in each City of Italy doth preach every Day, without intermission , if their strength do serue them, so as six dayes in the weeke they preach on the Ghospell of the dayes , and on the Saturday in honour and praise of our Lady. So euery yeare changing their preacher , there is the delight of variety, and in the daily continuing of the same the admiratio of industry. Some such like course it is to be thought the Iesuites hold also in other Countreys, their projects being certaine & ex-actly pursued . But wonderfull is the reputatiōn which redounds thereby to their Order, and exceeding the aduantage which giueith to their side . For bookeſ of prayer & piety all countreys are full of them at this day in their owne lan-guage &c. In defēding their doctrine they dare enter into combat with the best of their re-pugnantes and will not doubt either to entangle them ſo, in the ſnares of their owne quirks, or at leaftwife ſo put of his blowes with the word of their diſtinctions, that an ordinary Orator ſhall neuer perceave them to be vanquished; and a fa-vorable Auditor ſhall report them vanquishers : whereupon now they cry mainely in all places for triall by diſputations .

Moreo-

Moreouer such is their diligence and dexterity in instructing, that euen the Protestants themselves (in some places) send their sons to their schooles, vpon desire to haue them proue excellent in those artes they teach. This Order hath also their solemne Cathechizing in their Church on Sundaies, and Holidayes, for all youth that will come, or can be drawne vnto it. But this point of their schooles in instructing youth is thought of such moment, by men of wisedome and iudgment, being taught so by very experience and triall thereof, that the planting of a good Colledge of Iesuits in any place, is esteemed the only sure way, to replant that Religion . and in time to eate out the contrary. *So far the Protestant Relator.*

But to proceed from the common multitude of lay people and Ecclesiasticall persons, to the rōpes themselves, this same author hath found much vertue, devotion, and piety in those, which haue been in these tyme : and of the last Pope Clement the 8. he

writeth thus. He did often weepe vpon piety & godly compassion at his Masses, & processions. His eyes were still watering, sometimes streaming with teares, in so much that for weeping he seemed another Heraclitus. He was a good Pope, a good man, a good Prelate, a good Prince. And as for the Lutheranes in Germany they like the Religion of Catholiks so well, that both the Clergy and Layty, openly protest

Relation. n. 45.

they

they will rather returne to the Roman Church, then ioyne with the Sacramentary and predestinarian pestilence. The Puritans in this Nation, in their late Offer of Conference, preferre the Roman Church far before their Countrey Protestantes. Of the Protestants there will be as little question. And in particular M. Jacob writeth thus. The Bishops of England when they deale with the Puritans must ioyne plainly with the Catholiks in their answers if they will maintayne themselues. So that we see in the judgement of all, both Catholikes, Lutherans, Caluinists, Protestants, & Puritans, that to remayne in the Catholike Church, and to live and dye in it, is the securerst way to attayne to our chiefeſt good, and at laſt to receaue the promised reward of our endles happynes, ioy, and ouerlaſting ſaluation: the which is confirmed by no leſſe a man then D. Luther himſelfe, with whome we will end. That the Roman Church of God (ſayth he) before al others is to be honored, there is no doubt. S. Peter, S. Paul, forty ſix Romā Bishops & ſo many hundred thouſand Martyrs haue ſhed their bloud, & haue ouercome Hell & death, that it may euē be felt what a ſingular reſpect God hath to that Church. And if now, alas, the matter ſo goeth at Rome, as it were expedient it went better: yet neither is there, or can be ſo great cauſe, that a ſeparation or departure be made. Heerehence thofe Protestantes which offered Conference, ſpeaking of themſelues ſay. That if the miſters (to wit the Puritanes)

M. Jacob. p. 71.

Offer of confer.
pag. 16.

names) be in error, they protest to all the world, that the Pope and the Church of Rome (and in them God & Christ Iesu himselfe) haue had great wrong and indignity offered vnto them: in that they are reiected, and that all the Protestant Churches are Schismatycall, in forsaking vnity and communion with them. And a little before, speaking of some position among them, offered then to be disputed, they write in plaine tearmes, how diuers of the positions are such, that if the ministers should not constantly hould & mainraine the same against all men, they cannot see how possibly, by the Rules of diuinity the separation of our Churches from the Church of Rome, and from the Pope, the supreme head therof, can be iustified.

But now if in the Church of Rome there be true Christianity and Sanctity, yea and the very kernell of Christianity: if she be the Temple and Sanctuary of God, in the which remaynes his Covenant inviolable and all diuine things. If she be the spouse of Christ, the family of Iesus Christ, and the mother Church conteyning all things necessary to salvation. If she be the church in which our Ancestours lived and were sau'd: if she continued alwayes adorned with all kind of Christian good; Enobled with most learned, iust & godly persons; fraught with all kind of good workes, of Miracles, piety & devotion; & if she hath bred more Kings and Queenes Saints then were ever of those tytles Protestants in all the Christian world:

and

Offer of cōser.
pag. ii.

and if now to conclude, there neyther is, nor can be any sufficient cause why any shoulde separate themselves from that Church. If all this be true, as Protestants themselves haue now in this Grand-Iury acknowledged and confesse: I do not doubt, but every one may see & perceave, that whosoever liueth a true member of that Church, and striueth to goe forward in all kind of vertue, may not only be saued, but arive also to that degree of holines & perfection, as to become a blessed soule on earth, and there aboue to be crowned a thrice happy & most glorious Saint in heauen. Out of which we may inferre, that whosoever are members of this Church, in the which only sanctity and salvation is to be had, as our Aduersaries themselves confesse, ought to auoyde most carefully all such wicked and diabolical suggestions, as the enemy of man, by what Minister soever, may put into their heads, to ioyne themselves to any other congregation: especially seing according to M. Caluin, out of her lappe (to wit the visible Church) no remissio of sins or saluation at all is to be hoped: for the Lord doth make so great accōut of the cōmunion of his Church as he shal be held a trayterous turne-coate, saith M. Caluin, and a forsaker of his Religion, who soever disobediently alienates himself from that Christian Society. Whence it followeth that a departing frō the Church is a denying of God & Christ, & therfore so much the more must we beware of such kind of separation or breach of fayth. Seing, neyther can there be a more heynous

Caluin. I. 4. inde
stit. c. 2. n. 4.

Caluin. n. 10.
For Germany
D Field sayth,
that Luther &
the rest of his
Religion, were
baptized, recea-
ued their Chri-
stianity, ordina-
tion and power
of ministry in
that Church

(to wit of
Rome) as the
true visible and
apparati Church vs.
of Christ.

D. Field pag.

71. D. Couell
in defence of
Hooker p 73.
For France.

Caluin l. 4 in-
stit. §. 1. 1. 4.

VVe (saith he)
haue departed
from their Ro-
mish Church .

For England
the Apologer
pag 188.

confesseth no
lesse laying :
*We haue indeed
gone from the
Pope, we haue
shaken of the
ynde of the Bi-
shop of Rome.*

S. Fulgent. lib.
de fide ad Pe-
trum,

nous crime imagined, then with sacrilegious di-
sloyalty, to violate that wedlocke which the on-
ly begotten Sonne of God hath contracted with
So far M. Caluin.

Pardon vs therfore (good M. Parson,) if we
willingly and constantly remayne where we are, with-
out being any thing moued with your trifles & boyes,
confuted elsewhere, to change our fayth & profession
which we haue been taught alwayes in the true Ca-
tholike Church . And if you haue any care of the
chiefest good of your soules saluation , make hast to
repayre to vs with your miserable seduced flocke , or
otherwise reflect seriously upon this terrible sentence
of S. Fulgentius, who sayth. Believe assuredly and
doubt nothing , that euery Heretike or Schis-
maticke , christened in the name of the Father ,
and of the Sonne, & of the Holy Ghost, if he not
within the number of those which are of the
Catholike Church , what Almes soever he hath
made, albeit he shall shed his bloud for the name
Christ, can by no meanes be saued. For neyther
Baptisme , nor large and charitable Almes , nor
death it selfe , suffered for Christs sake , will a-
uayle that man who doth not hold the vnity of
the Catholike Church , as long as his Hereticall or
Schismatycall wickednes, which leadeth to per-
dition, shall continue in him.

*A Note of fifty Kings & Queenes of Great
Britany, accounted Saints, & their Me-
mories celebrated for such, by our Catho-
like Forefathers; and this by the testimo-
ny of Protestants themselves.*

S. *Lucius King of Britany & Martyr. He liued about the yeare of Christ 192. Stow & Holinshed in Chron. Cambden. in Brit.* Nauclerus gen. 6. Petr. de Natal. I. 1. c. 24.

S. *Climacus King of Brecknocke in Wales & Martyr. About anno 300. Cambd. in Brit.* Capgrau. in catal.

S. *Wistan King in Wales and Martyr. About anno 400. Cambd. in Brit.* Capgrau. in catal.

S. *Ethelbert King of Kent Confessour. About anno 615. Stow Holinsh. & omnes.* Bed. I. 1. hist.

S. *Edwin King of Northumberland & Martyr. Anno 634. Stow. Cambd.* Bed. I. 2. Hist.

S. *Oswald King of Northumberland & Martyr. Anno 645. Stow. Cambd. Holinsh. & omnes in Chron.* Bed. 3. hist. Bed. I. 3. c. 34.

S. *Oswine King of Deiri, vnder the Northumbers, Martyr. Anno 651. Stow. Cambd. Holinsh.* Bed. I. 3. hist. c. 18.

S. *Sigebert King of the East-Angles & Martyr. Anno 652. Stow. Holinshed &c.* Bed. I. 4. c. 11.

S. *Sebbus King of the East-saxons Confessour. Anno 675. Stow. Holinsh. &c.* Bed. I. 5. c. 7.

S. *Ceadwall King of the West-saxons Confessour, Anno 689. Stow. Holinsh. &c.* Bed. I. 5. Ingulp & alij. Abb. Floriac.

S. *Ethelred King of the Mercians Confessour. Anno Mar. Scot. 710. Stow. Holinsh. Cooper.* Wion.

S. *Alfred King of Northumberland Confessour, Anno 720. Stow. Holinsh. Cooper.* Pol. Virg. Math. West.

S. *Inas King of the West-saxons Confessour Anno Malmesb.*

727. Stow. Cambden. Holinshed.

Bed. i. v. c. 5. S. Ceolnolph King of Northumberland Confessour.
 Westmon. Anno 737. Stow. Cooper & alij recent.

Sur. tom. i. S. Richard King of Kent Confessour. Anno 750.
 Wion. Camb. Brit.

Epit. Bed. Pol. S. Egbert King of Northumberland Confessour, An-
 Virg. no 768. Stow. Cambd.

Westmon. S. Ethelbert King of the east Angles Martyr, Anne
 Pol. Virgil. 793. Cambd. in his Brit. Hereford.

Io. Capgrau. S. Fremund King of the Mercians Martyr, Anno 796.
 Molan. Stow. Cambd.

Vincent. in spec. Mart. S. Kenelmus King of the Mercians Martyr, Anno 821.
 Rom. & alij. Cambd. Stow. Holinsh.

Malmesb. i. l. de Reg. S. Ethelwold King of the Northumbers & Martyr An-
 Baron. tom. 20. no 790. Cambd. Stow. Holinsh.

Annal. S. Ethelwulph King of the West-saxons Confessour,
 Malmesb. Anno 857. Stow. Holinsh.

Westm. S. Edmund King of Northumberland Martyr, 870.
 Abbo. Flor. Cambd. Brit. in Suffolke. Stow, & omnes.

Petr. in Catal. Mar. Scot. S. Ethelred King of the West-saxons Martyr. Anno
 Abb. Flor. in 872. Stow. Holinsh.

Histor. S. Alfred King of the West-saxons Confessour, An-
 Io. leslaus hist. no 899. Cambd. Stow, & omnes.

Scot. rol. Virg. S. Duffus King of Scotland & Martyr. Anno 972.
 1. 6. Sur. in vi- Cambd. Brit. in Murray.

ta. Mart. Rom. S. Edgar Monarke of England Confessour, Anno
 Sur. & alij. 975. Stow. Holinsh. & omnes.

Heft. i. 12. hist. Scot. Leslaus & alij. S. Edward King of the West-saxons Martyr, Anno
 Pol. virg. Har- 978. Stow. Cambd. & omnes.

pesfield in hist. Registr. Ecc. S. Edward the Confessour K. of England, Anno
 Windsor. 1069. Cambd. Stow, Holinsh.

B. Henry the sixt of Englād, at whose body in Windesore

sore, very many miracles byn haue wrought. Anno
1479. Stow. Holinsh. Cambd. in Surrey.

Queenes.

S. Helen Empresse borne at Colchester. She liued about Anno 320. Cambd. in Britan. in Essex Stow. & omnes.	Niceph. Socr. Mart. Rom. In vita S. Ed- wini Reg. Math. West- mon. Pol. Vir. Vincent. in spec.
S. Ethelburge Queene of Northumberland. Anno 647. Cambd. Stow. &c.	Wion. l. 4 lig. ni vitæ.
S. Ermenburg Queene of the Mercians. Anno 654. Stow. Cambd. & alij.	Beda. l. 4. Tritem. de vir.
S. Cimmeburge Queene of the West-saxons. Anno 670. Cambd. Chron. Brit.	Illustr. Mart. Rom.
S. Ermenild Queene of the Mercians. Anno. 678. Stow. Cambd.	Bed. l. 4. Westmon. an- no. 646.
S. Audry Queene of Northumberland. Anno 680. Cambd. Brit. in Cambridgshire.	Bed. l. 4. c. 25. Wion. l. 4.
S. Sexburge Queene of Kent. Anno 686. Stow. Cambd. in Brit. & alij.	ligni vitæ.
S. Eansfede Queene of Northumberland. Anno 690. Cambd. Brit. Stow. in Cronic.	Bed. l. 4. c. 23. Wion. & alij.
S. Hereswide Queene of Eastangles. Anno 690. Cambd. Brit. Holinshed & alij.	Tit. de vir. il- lust. Pol. Virg.
S. Edilburge Queene of West-saxons. Anno 840. Stow. Holinsh. & alij.	Capgr. Pol. Virg.
S. Osith Queene of the Eastangles. Anno 870. Cambd. in Brit. in Essex. & alij omnes.	Hereb. de fastis. Sanct.
S. Eue Queene of the Mercians. Anno 878. Cambd. in Brit. in Glocest.	Ethelwerdus in Chron.
S. Ethelwide Queene of the West-saxons Anno 904. Stow. Cambd. Holinsh.	Math. West. an. 904. & an. 905. & 916.
S. Eadgib Queene of Northumberland. Anno 926. Wion in lig. Camb. Brit. Howes.	vitæ.

S. Aline

Matth. west.
 anno 943. 955. S. Algiue Queene, Mother to King Edgar. Anno 964.
 Camb. Brit. Stow. Holinsh.
 974.
 Pol. Vir. Ra-
 nulph. Cicestr.
 hist. Engl.
 Hist. Scot. ex-
 cuse. Frankford
 1. 7. West. &
 Paris. an. 1067.
 Abb. Flor. in
 eius vita. Mar.
 Rom. Surius
 & omnes.
 Matth. West.
 & Paris. Sur. in
 act. S. Margar.
 Concert. Eccl.
 Engl. Didac.
 de Yipes Ep.
 Taraconent.
 Histor. de schis.
 Anglic.

S. Wilfride Queene, Wife to King Edgar. Anno 987.
 Camb. Brit. Stow. Holinshed.
 S. Agathæ Queene, wife to K. Edward the Out-law.
 Anno 1072. Camb. Brit. Stow. & alj.
 S. Margaret Queene of Scotland. Anno. 1092. Cambd.
 in Scotland. Stow. & omnes.
 S. Maude Queene of England. An. 1118. Camb. Stow.
 Holinshed.
 B. Mary Stewart Queene of Scotland. Anno 1587.
 Camb. in Brian. & in his Elizabetha fuisse. D. Willes
 in his Antilog. of the Engl. Protest. to the King, where he
 wonderfully extolls her for Holines, and truth of Religion.

Besides these, there are numbred aboue 500. Men &
 Women, of the Kings, Children, and Bloud Royall
 of our Iland, that haue in ancient Catholike
 symes dedicated shemselues to God, in holy
 Religion: & this by the testimony of our
 owne Protestant Writers.

7 JU 55
F I N I S.

